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THE
HUGUENOT SOCIETY
OF
PENNSYLVANIA

PROCEEDINGS



V. I
VOLUME I

PROCEEDING AT
READING, PA., APRIL 13, 1918

OFFICERS OF THE SOCIETY

FOR 1918-1919

President

The Rev. JOHN BAER STOUDT
Northampton, Pa.

Vice Presidents

The Rev. PAUL deSCHWEINITZ, D.D.
Bethlehem, Pa.

Hon. S. LESLEY MESTREZAT *
Uniontown, Pa.

The Rev. J. NATHAN LEVAN
Lebanon, Pa.

Secretary

MRS. ROBERT S. BIRCH
Reading, Pa.

Treasurer

W. A. HERBERT REIDER
Reading, Pa.

Chaplain

The Rev. LEE M. ERDMAN
Reading, Pa.

Executive Committee

Dr. DANIEL N. BERTOLET, U.S.A.	Reading, Pa.
Hon. ROBERT GREY BUSHONG	Reading, Pa.
CHARLES R. ROBERTS	Allentown, Pa.
WILLIAM M. ZECHMAN	Reading, Pa.
W. D. DeLONG, D.D.S.	Reading, Pa.
CYRUS FOX	Reading, Pa.
DANIEL K. HIGH	Reading, Pa.



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MINUTES OF FIRST MEETING OF THE HUGUENOT SOCIETY OF PENNSYLVANIA

AT the call of Rev. John Baer Stoudt, of Northampton, Pa., a number of persons of known Huguenot descent met in the rooms of the Berks County Historical Society, Reading, January 9, 1918, for the purpose of effecting an organization.

Those present were: Dr. Daniel Bertolette, Mr. Cyrus T. Fox, Rev. J. B. Stoudt, Hon. Robert G. Bushong, Mr. W. A. H. Reider, Mrs. Robert S. Birch, Mr. D. K. High, Mr. William H. Zechman, Mr. Charles R. Roberts and Mr. H. Winslow Fegley.

The temporary chairman, Rev. Stoudt, at some length, explained the object of the meeting. The motion of Mr. Fox, that those present organize a society to be known as THE HUGUENOT SOCIETY OF PENNSYLVANIA, was seconded and approved.

Nominations for officers, to serve until a regular election can be held, resulted as follows:

President—Rev. John Baer Stoudt, Northampton, Pa.

Vice Presidents—Rev. Paul de Schweinitz, Bethlehem, Pa.; Hon. Leslie Mestrezat, Uniontown, Pa.; Rev. J. Nathan LeVan, Lebanon, Pa.

Secretary—Mrs. Robert S. Birch, Reading, Pa.

Treasurer—Mr. W. A. H. Reider, Reading, Pa.

Chaplain—Rev. Lee M. Erdman, Reading, Pa.

Together with the following as members of the Executive Board—Dr. Daniel Bertolette, Hon. Robert G. Bushong, Mr. Charles R. Roberts, Mr. William H. Zechman, Dr. W. D. DeLong, Mr. Cyrus T. Fox and Mr. D. K. High.

Mr. Fox moved that a convention of all persons eligible or interested be called to meet on or near April 13th, (date of Edict of Nantes, April 13, 1598), 1918, in Reading, to elect officers and adopt a charter, all attending to be known as charter members. Seconded and approved.

Upon motion, it was decided to adopt, as temporary working rules, those of the Huguenot Society of South Carolina. Hon. Robert G. Bushong was also empowered to draw up a draft for a charter of the Society.

The object of the Huguenot Society of Pennsylvania shall be:

To perpetuate the memory and promote the principles and virtues of the Huguenots, and to promote social fellowship among their descendants.

To publicly commemorate at stated times the principal events in the history of the Huguenot.

To discover, collect and preserve the still existing documents, relics, monuments, etc., relating to the genealogy or history of the Huguenots of America in general and to those of Pennsylvania in particular.

To gather and maintain a library composed of books, monographs, pamphlets and manuscripts relating to the Huguenots and a museum for the preserving of relics and mementoes illustrative of Huguenot life, manners and customs.

To cause statedly to be prepared and read before the Society, papers, essays, etc., on Huguenot history, genealogy and collateral subjects.

Membership

The membership of the Society shall be as follows:

Descendants of the Huguenot families which emigrated to America prior to the promulgation of the Edict of Toleration, November 28, 1787.

Representatives of French families, whose profession of the Protestant faith antedates the Edict of Toleration, November 28, 1787.

Persons and writers who have made the history, genealogy, principles, etc., of the Huguenots a special object of study and research, to whatever nationality they may belong.

The sum of two dollars (\$2) a year was decided upon as dues.

EDITH WHITE BIRCH,

Secretary pro tem.

MINUTES OF THE FIRST CONVENTION OF THE HUGUENOT SOCIETY OF PENNSYLVANIA

THE first convention of the Huguenot Society of Pennsylvania, (organized Jan. 9, 1918), was held in the auditorium of the First Reformed Church, Reading, Pa., April 13, 1918, the date of the anniversary of the Edict of Nantes, April 13, 1598. The meeting was called to order by the temporary president, the Rev. John Baer Stoudt, after which the audience united in singing the hymn, "O God our Help in Ages Past." The Scriptures were read by the Rev. Charles Freeman, of Hamburg, Pa., and the invocation was offered by Rev. Paul de Schweinitz, of Bethlehem, Pa.

Rev. John Stoudt greeted the members heartily, and emphasized the significance of such a meeting.

Rev. John Moyer, pastor of the First Reformed Church, welcomed the Society on the part of his congregation. Rev. Allen R. Bartholomew, of Philadelphia, responded in most happy vein, assuring Dr. Moyer of the pleasure felt by the guests assembled.

On behalf of Mayor Filbert, the city executive, Hon. Robert G. Bushong welcomed the visitors to Reading, and in turn, which was responded to by Prof. J. N. Grim, of Kutztown State Normal School, who thanked Mr. Bushong for his courteous words, and then added some suggestions for work on the part of the Society, all of which were most valuable and inspiring to his hearers.

President Stoudt exhibited a number of small silver crosses, replicas of the old Huguenot cross worn during the 16th and 17th centuries, and suitable as the insignia of the new society. It was moved the selection of the particular model for the insignia of the Society be left to the executive committee.

Hon. Robert G. Bushong then read the proposed charter, application for which is to be made to the Court of Common Pleas, after its adoption.

Rev. Paul de Schweinitz moved the Society accept the charter and the necessary persons make application to such end through the courts. Mr. H. Winslow Fegley seconded the motion which was adopted.

Some remarks were made by Dr. James I. Good in which

he called attention to the French Episcopal Church of Philadelphia where many Huguenot names are on the old registers.

The following committees were appointed by the president:

Music—Miss Edith Kramer, Mr. Harrison Quereau.

Resolutions—Mr. Cyrus Fox, Rev. Allen R. Bartholomew and Mr. H. Winslow Fegley.

Reception—Mrs. A. J. Pilgram, Mrs. Emma Andrews and all others present who would volunteer.

The session then adjourned until 2 P. M.

The afternoon session was called to order by President Stoudt shortly after two o'clock and opened with a discussion on life membership fees.

The suggestion of the Executive Board that \$30 be the amount fixed upon was embodied in a motion and passed.

Upon motion of Rev. Paul de Schweinitz that the time and place of the next meeting be left to the Executive Board, the motion was seconded and approved.

"The Marseillaise" was then sung in a stirring manner by the Girls' High School chorus under the leadership of Miss Anna Shearer, after which the "Star Spangled Banner" was rendered by chorus and entire assemblage.

President Stoudt proposed that the Society elect to honorary membership Gen. John J. Pershing, of the American Expeditionary Forces in France, of direct Huguenot descent, and Lieut. Frederick M. Stoudt, brother of the president, now serving in France. A motion to this effect was followed with unanimous approval.

Dr. Henri Anet, a chaplain in the Belgian army and the representative from the Protestant churches of Belgium and Northern France, gave a short talk on his work in this country and made a plea for aid for the bereft people whom he represented. A collection, taken at once for their benefit, netted a sum total of \$35, thirteen dollars of which were contributed by parishioners of President Rev. Stoudt. Dr. Anet thanked the contributors for their kindness.

Mr. Harrison Quereau, accompanied on the piano by Miss Edith Kramer, then rendered in splendid form a baritone solo, "Two Grenadiers," (Schumann), hearty applause following.

Then followed the chief event of the whole convention, the address of Dr. James I. Good, who spoke in a general way on "The Huguenot Emigrations."

Following Dr. Good's splendid effort, Dr. Wilbur Kraft, of Washington, D. C., gave some brief outlines of his work, dealing with the liquor question, ardently favoring the prohibition of the liquor traffic.

Respectfully submitted,

EDITH W. BIRCH.

Before the close of the session the following resolutions were unanimously adopted:

Resolutions Adopted.

Whereas, This society has been organized to perpetuate the memory and to foster the principles and virtues of the Huguenots; be it, therefore,

Resolved, That as France, in which country the Huguenots suffered religious persecution, is now under a republican form of government, that we, as descendants of those who fled to America for the purpose of enjoying freedom, do most sincerely extend to the French nation and its allies our most heartfelt sympathy in the struggle now going on in the cause of democracy, and express the hope that the invaders of the soil of France may soon be driven beyond its borders.

Greetings to Pershing.

Resolved, That to our fellow countryman, General Pershing, a Huguenot descendant, whom we have elected to honorary membership in this society, who is now commanding the American forces in France, we desire to convey our confidence in him as a commander, earnestly trusting that success may attend all his undertakings and that the efforts of our soldiers in the supreme test that they are now undergoing in fighting with the allies may be crowned with victory.

Resolved, That as an organization for the furtherance of love of country and veneration and regard for our ancestry, we wish to assure the present national administration of our earnest support of the president and Congress in all that they are doing to defeat imperialism and crush despotic rule, and we humbly pray that the ultimate triumph of our arms may result in the realization of a sane and lasting peace and the whole world be better for the terrible ordeal that has been endured.

CYRUS T. FOX,

H. WINSLOW FEGLEY,

A. R. BARTHOLOMEW,

Committee on Resolutions.

Personal.

AMERICAN EXPEDITIONARY FORCES
OFFICE OF THE COMMANDING GENERAL

France, May 1, 1918.

Mr. John Baer Stoudt, President,
The Huguenot Society of Pennsylvania,
Northampton, Pa.

Dear Sir:

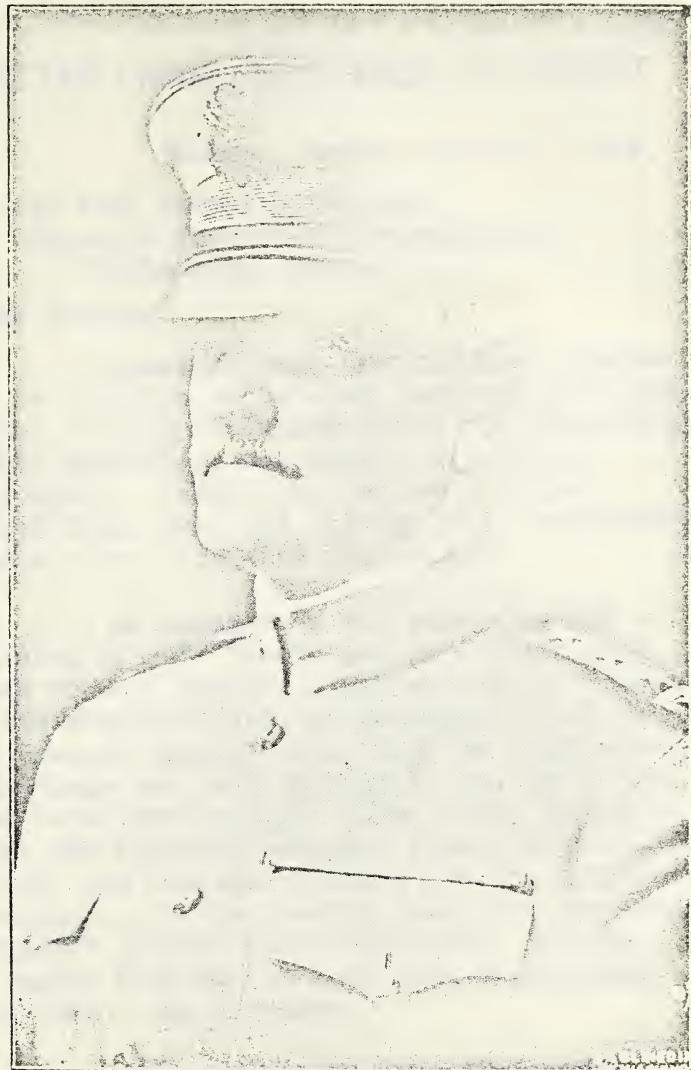
I have your letter of March 11th
advising me of my election as an
honorary member of The Huguenot Society
of Pennsylvania.

Please accept for yourself, and
extend to the other members of the
Society, the assurance of my deep
appreciation of the honor thus
conferred upon me.

Believe me,

Very sincerely yours,

John J. Pershing



GENERAL JOHN J. PERSHING

LETTER FROM LIEUT. FRED. M. STOUDT

Nevers, France, June 29, 1918,

Rev. John Bear Stoudt, President
Huguenot Society of Pennsylvania,
Northampton, Penna..

My dear Brother :

I received your letter which informs me of my election to honorary membership in the Huguenot Society of Pennsylvania, an honor which I highly appreciate but which I am afraid I hardly merit. Permit me, however, to most heartily thank you, and through you, the members of the society, for this distinction.

I am engaged in the repairing and rebuilding of auto trucks and am located near the old town of Nevers. This section of France, with its winding river and mountains, reminds me of Eastern Pennsylvania, and the immediate surroundings are very similar to the upper part of the Perkiomen Valley. I can fully appreciate why the Huguenot refugees gladly settled in the hills and valleys of Berks and the neighboring counties, for the country must have constantly reminded them of their home land, just as this region does me, so much that I sometimes forget that I am in France.

I and some of the boys frequently attend divine services in a small Protestant church near our camp.

After having been in France now for almost one half a year and having enjoyed a little of French hospitality and kindness, I am

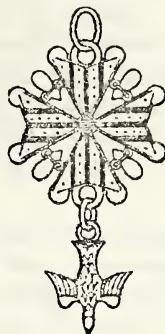
proud of my French blood, and after having seen some and heard so much of German cruelty I am also proud that I am a volunteer in this war. The French people surely appreciate the help they are receiving from America, or the States, as they say.

Assuring you once more of my appreciation of this honor, and with brotherly love to you and the best wishes to the Huguenot Society of Pennsylvania, I am

Sincerely yours,

Signed FRED M. STOUDT

2nd Lt., Q.M.C., N.A.



HUGUENOT CROSS

OPENING ADDRESS

BY REV. JOHN BAER STOUDT

AY Fellow Huguenots: It had long been a fond hope of mine that a Huguenot Society of Pennsylvania be organized. But little did I dream, that when it would come to pass, that to me would fall the extreme pleasure of presiding over its first convention. Members of the committee allow me to thank you for this distinction. I am truly grateful to you for having charged me with this most pleasant duty, and let me assure you that this is an honor highly appreciated. For I have no doubt but that this society will, within a very short time, occupy a prominent place among the many patriotic hereditary societies of the great commonwealth of Pennsylvania.

The word Huguenot shines in the firmament of history as a star of the first magnitude. The Huguenots, says Froude the historian, "were possessed of all those qualities which give nobility and grandeur to human nature—men whose lives were as upright as their intellect was commanding and their public aims untainted with selfishness, unalterably just where duty required them to be stern, but with the tenderness of a woman in their heart, frank, true, cheerful, humorous, as unlike sour fanatics as is possible to imagine any one, and able in some way to sound the keynote to which every brave and faithful heart in Europe instinctively vibrated."

The term Huguenot (Eidgenossen) oath bound, was applied to the Protestants of France. And the story of their heroism and devotion amid the most bitter and terrible persecutions has been called the most beautiful page in the history of Protestantism, a page illuminated indeed with noble deeds and glorious victories, like those of Conde, Coligny, Jeanne D'Albert and Henry of Navarre:

Now glory to the Lord of hosts, from whom all glories are!
And glory to our sovereign liege, King Henry of Navarre!
Now let there be the merry sound of music and the dance,
Through thy cornfields green and sunny vales, Oh pleasant land of France,
And thou Rochelle, our own Rochelle, fair city of the Waters
Again let rapture light the eyes of all thy mourning daughters,
As thou wert constant in our ills, be joyous in our joy,
For cold, and stiff, and still, are they who wrought thy walls annoy,
Hurrah, Hurrah! A single field has turned the chance of War,

— but the text of the narrative in blood.

Truly they were, as they styled themselves, **The Church under the Cross**. Frequently groups of them met at night in caves and the waste places for services, and upon the seal of their national Synod, which met for the first in Paris on May 25th, 1559, they displayed the burning bush—the bush in the wilderness which burned but was not consumed, because Jehovah was in the bush. To them, like to their spiritual father John Calvin, God was a living presence, "in him they lived and moved and had their being. He was their King of Glory, he was their friend. No crowned prince or tiared priest was permitted to come between them and the Most High. God was their Creator and Protector, what need had they of an earthly king. To bow before an earthly ruler or to trust ones soul into the hands of any other than the Most High was treason against the King of Kings. King James was right when he declared that monarchy and presbyterianism agreed as little as God and the devil.

The fierce persecutions inaugurated with the massacre of St. Bartholomew's eve scattered the Huguenots to the four winds of Heaven. They are the richest gift that France gave

to her neighboring nations, and in particular to our own America. William Penn's mother was a faithful member of the Reformed Church and is said to have been of Huguenot extraction. He received a part of his education in one of the Huguenot schools in France, and M. G. Henry Baird in *The Huguenots Emigration to America*, declares "There were no emigrants whom William Penn desired more ardently for his plantations on the Delaware and the Susquehanna, than the persecuted Huguenots."

"The Huguenot emigrants as a class," says the Hon. W. H. Egle, in the introduction of *The Memorials of the Huguenots in America*, by Rev. A. Stapleton, we may safely say without fear of contradiction, "have furnished a larger number of men of eminence, in proportion to their numbers, than any other nationality. So strongly marked were their characteristics that neither time nor amalgamation with other races has as yet extinguished the traces of their high moral sentiments and love of liberty from the character of their descendants. This character is still a dominating force in our national life." . . .

"In the fire of the pulpit, in the eloquence of the legislative hall, in the various fields of learning and research the Huguenot spirit still leads the van." . . . "On the field of battle and on the trackless seas, they have not only maintained our nation's honor, but have opened new eras in the world's history. The naval glories of Stephen Decatur, the epoch making achievements of Admiral Dewey at Manila, and of Commodore Schley at Santiago, are compliments to the Huguenot origin of their heroes."

Those much admired rules of conduct which George Washington, The Father of Our Country, wrote and rewrote in his copy book, were taught him by his Huguenot teacher. Bancroft, our notable historian, says, "He who does not revere the memory of John Calvin knows very little of the history of America. There is perhaps a closer relation between the Edict of Tolleration, promulgated by King Henry of Navarre, April 13th, 1598, the anniversary of which we celebrate today, and our own Declaration of Independence than many of us imagine.

"We hold these truths to be self evident, that all men



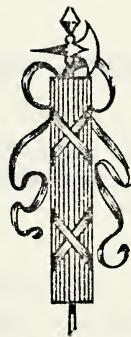
JEANNE D'ALBRET ADDRESSING THE HUGUENOT ARMY

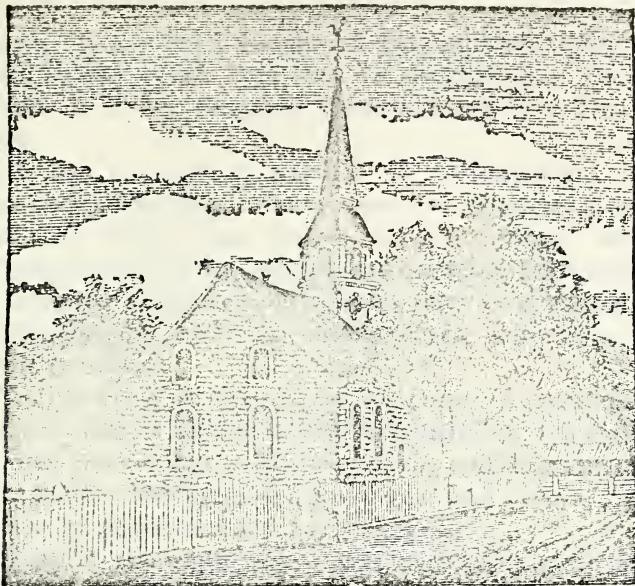
are created free and equal and endowed by their Creator with certain inalienable rights and that among these are life, liberty and the pursuit of happiness" has a genuine Huguenot ring in it. America is but Huguenot ideals written large, or perhaps better still come to their full fruition.

By the strange mutation of time, France, after she had exiled many of liberty loving sons and daughters, sent Lafayette with her legions to America to assist Huguenot ideals to their full fruition, namely free government. These very soldiers helped to carry back to her these same ideals, and after bitter and most bloody revolutions, France, too, became a Republic. And now in our day these two great free nations have united their brain, brawn, and treasures, in the grand and sublime task of "Making the World Safe for Democracy." And earnestly too we hope and fondly do we pray that this union made by the hand of God, may endure, beyond the present conflict for the common ideals of truth and freedom, and forever bind us together in the coming brotherhood of free nations and free peoples.

We are met, my Huguenot friends, in this old Reformed, yea Huguenot, church for the purpose of forming a permanent organization, the object of which shall be, the collection and preservation of the history of our ancestors and the fostering and cultivation of Huguenot ideals. Hereditary societies are sometimes jocundly referred to as vanity boxes. But we have not come here to wallow in our ancestry, but we have met to register our descent and to enlist for service. At the head of our splendid army in France is General John Joseph Pershing, the scion of a Huguenot refugee to Pennsylvania. Upon his arrival in France General Pershing repaired to the grave of Lafayette, placed a wreath upon it and reverently bowing, said, "Lafayette, we are here." The last letter from my brother, Lieutenant F. M. Stoudt, from "Somewhere in France," contains in closing this sentence "The one thing that I am proud of in this war is that I am a volunteer." Surely to whom much is given of him much is required. Truly ours is a goodly heritage. But to be as good as our fathers we must be better. Let us then here resolve that the noble heritage that is ours, the high ideals and splendid virtues of our Huguenot ancestors, shall not pass away, that their heroic

sacrifices shall not have in the end been in vain, but that they shall be the inspiration for renewal energy in the service of God and humanity in the home, and the state. It is with this hope and in this spirit that I now call to order this the first annual convention of the Huguenot Society of Pennsylvania, and hope and pray that the same may ever remain the guiding spirit of this society.





THE CHURCH AS IT APPEARED DURING THE REVOLUTIONARY WAR

WELCOME ADDRESSES

The address of welcome by the Rev. John F. Moyer, D. D., pastor of the First Reformed Church, Reading, Pennsylvania:

“Mr. President and Members of the Huguenot Convention, Ladies and Gentlemen:—In the name of the congregation of which I have the honor of being pastor, I bid you welcome to this church. I know I voice the feeling of every member of this church and every pastor and member of every other Reformed and Protestant church of this city when I say we greet you and bid you a hearty welcome and hope that your stay in our midst may be both enjoyable and profitable. The congregation that worships in this edifice is a historic congregation. It is 165 years old. It antedates American Revolution and our Independence. It has a long and interesting history. It is the mother and grandmother of 13 Reformed

churches. It has had a number of distinguished clergymen as pastors, among which were Rev. Dr. Bucher, Rev. Dr. Aaron Leinbach, Rev. Dr. Benjamin Bausman and Rev. Dr. Henry Mosser.

"It also has had a number of distinguished laymen among its membership. There were Col. Nicholas Lotz, Col. Haller, Col. Nagel, Capt. Bower and Capt. Nagel, heroes of the Revolutionary War, and last but not least, Joseph Hiester, who recruited a regiment of soldiers and went to the aid of Gen. Washington, and who suffered great hardships for the cause of freedom.

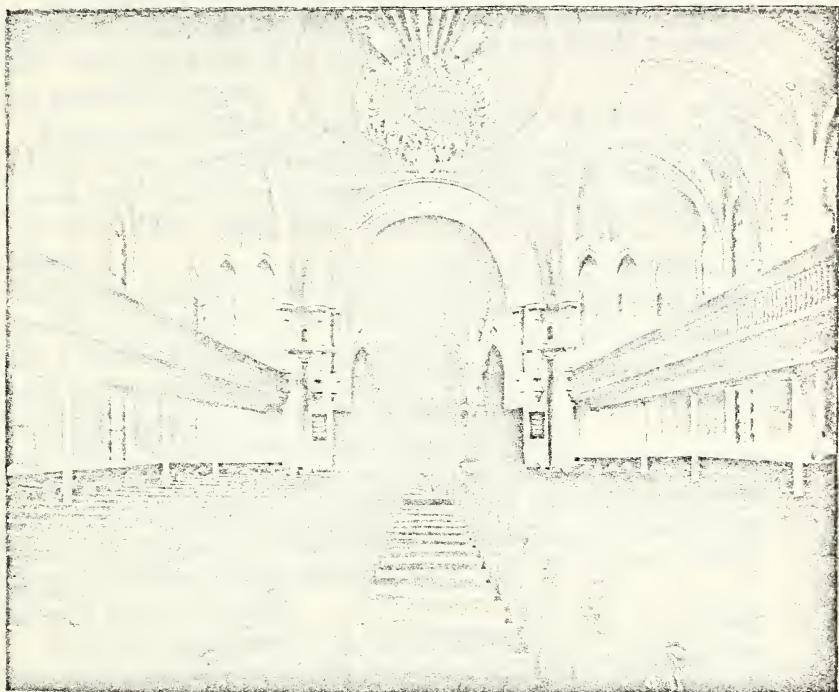
"At the close of the war he was sent to Congress from this district for 14 years; he was a member of the state constitutional convention of Pennsylvania and was one of her first and most distinguished governors, and one of Pennsylvania's most illustrious and finest citizens.

"Two of the members of this church entertained Gen. Washington as their guest when he visited Reading and gave a reception in his honor.

"Quite a number of the sons of this congregation entered the ministry and served the church loyally and efficiently, one of whom, (the Rev. James I. Good, D. D.), is on the program for this meeting.

"You are meeting on historic ground. The ground on which this church is located and in fact the larger part of the entire block was deeded to the Reformed people of Reading and vicinity by the heirs of William Penn for purposes of divine worship, and the church that stood here during the war for Independence was used for a time as a hospital for wounded Continental soldiers. It was given to them as a gift. The first two trustees of this plot were Conrad Weiser and Isaac Levan. Isaac Levan was a Huguenot and from that time to this there have been Huguenots in this church, such as the Levans and DeTurks and Bertolets and Lefevers and others. About a year ago I buried Rev. David Lefever, who worshipped here and whose nephew is still a member. There are many Huguenots in the other Reformed and Protestant churches of this city and county.

"It is altogether fitting that you should organize a Huguenot Society of Pennsylvania. We have societies of the Pilgrim



AUDITORIUM OF THE FIRST REFORMED CHURCH
READING, PENNSYLVANIA

Fathers and Pennsylvania German societies and New England societies and German-American alliances and Daughters of the Revolution and many other societies, and it is highly fitting that we should have a Huguenot society. For the Huguenots were some of the finest citizens and best blood of France and adjacent countries, where they fought and battled and prayed and suffered and died for civil and religious liberty, under such illustrious leaders as Henry of Navarre and Admiral Coligny. It is altogether right and grateful to number these heroic souls and keep alive the spirit and principles of these brave men and women.

“France and other nations blundered and acted very unwisely when they persecuted these splendid people and oppressed them and drove them out to other lands and homes of refuge. They thus lost many of their most desirable citizens.

“But what was their loss was the gain of other nations and especially of America. Many came to our shores and here found a home of freedom—a place after their own hearts—and helped to found and build up this republic of freedom, this land of the free and this home of the brave. They and their descendants became some of our finest citizens.

“One of the things that ought to commend itself to this society and its friends is to render aid to the Huguenots of France and Belgium in this terrible war and help to keep them and their children from starving and help to maintain their places of divine worship.

“And the descendants of the Huguenots can do nothing fairer just now than to do all in their power to overthrow the militarism and autocracy and madness of Germany and help to make the world safe for democracy and all lovers of human freedom; and strive to render impossible such cruel, senseless and destructive wars in the future, and strive to substitute arbitration for the sword.”

The address of welcome by the Hon. Robert Grey Bushong:

“I am sure that we are all sorry that Mayor Filbert is not here to personally welcome the new Pennsylvania Huguenot Society. However, municipal administration and equi-

table execution of the draft law rightly take precedence over us.

"The outstanding fact about the Huguenots today is, in my opinion, that they were French. We do not think of them primarily as Protestants at war with Catholics. Happily, religious wars are past and gone and it is enough that we can say to ourselves that the Huguenots of the 17th century and the French of today, Protestants and Catholics, have the will to fight for a principle regardless of material consequences.

"Although French, the Huguenots on their arrival in America did not become Franco-Americans. On the contrary, they loyally adopted their new homeland and have added the culture and clarity of thought of the French which with all the other elements is making America a nation with the virtues of many nations and free from their prejudice and pronunciations. America is indeed the hope of the world in the sense that we are here practically and concretely working out an international society.

"It is entirely fitting that the first meeting of the society should be in Reading for Reading and Berks county are an important Huguenot settlement.

"I therefore, for Mayor Filbert, welcome the Huguenot Society of Pennsylvania to Reading."



DR. HENRI ANET

REV. ARNET'S GREETINGS

[NOTE.—The Reverend Henri Anet, B.D., LL.D., of Clabecq, near Waterloo, Belgium, springs from a sturdy stock of Pastors and Missionaries. His family has been associated with the Evangelization of Belgium during the last seventy-five years. Born near Liege, Dr. Anet has worked for fifteen years as a missionary in Belgium, and is now a chaplain in the Belgian army. In 1911 he made an extensive exploration in Belgian Congo which led to the formation of the Belgian Congo Mission. He was several months in Belgium under German rule and was present at the surrender of Brussels; he visited Rheims and the French first line trenches in September, 1916. He has seen the battlefields and the desolated places in Belgium. He is the delegate of the Franco-Belgian committee to the Protestant churches in America.]

REPRESENTATIVE of Protestant churches of France and of Belgium, I feel it a great privilege to be here at the first assembly of your society. You are looking to the glorious past when our ancestors established, often at the very cost of their life, the principles of our modern democracy, the purity and freedom of our faith. We can be proud of these pioneers of liberty who found in God their refuge and in all their trouble a very present help. But I am glad you are not contented with looking backward, enjoying the privileges bought so dearly for you and satisfied with the work done and the honor won by past generations. Your intention is to work in the present time and to prepare for the future. You are going to be not a society of mutual admiration and of exclusive, aristocratic self-glory, but an organization of practical Christian work aiming at perfecting among yourselves and abroad the enterprises of your glorious ancestry.

Even now many people are denied the rights of liberty of conscience of freedom of thinking which the Huguenots appreciated more than life itself. They are still in darkness, oppressed by intolerance and persecuted for their faith. They are not enjoying the full light of the free Gospel of Jesus Christ.

Beside all what you can do in your own communities to represent the spirit of the Reformation, the eternal leaven

of both church and state, I would advise you to help the Protestant minorities of France and Belgium, your brethren who are struggling under very hard conditions, as your president has already done. He has been of no little help to our cause. Our brethren over there are upholding to all the banner of the Gospel of Freedom. Now, especially in the war zone and under the dreadful German oppression, they are needing your sympathy, your prayers and your helping hand.

Here is the message sent by some protestant friends from Brussels:

"We are starving, we are oppressed. If this war continues for two or three years, we are afraid that few of us will be able to live to see victory and peace. But we do not want peace concluded now, because it would mean the victory of Germany. We prefer to die to the last man, rather than see the world under German oppression."

Life is becoming more and more unbearable under German regime in Belgium and in France. There is no guarantee of justice whatever. People disappear, executed, deported to Germany or imprisoned upon the least pretext. Deported working men are tortured by the Germans to sign free contracts of labor. Men of my congregation (near Waterloo) were crowded into over-heated rooms and after having been kept there without food or water for a long time, were ordered to open their shirts and bare their chests and then were forced out into the freezing cold. Many fell over with congestion of the lungs. Men were starved, flogged and even put between pieces of red hot iron, but in most cases they would not sign off their freedom and consent to work for the enemy. Wives, mothers, and children of the deported workmen were left unprotected and without help, many are sick for lack of proper food. They are nursed free in our medical missions. We have many orphans to care for. One of them a little girl told me how one day the German commander decided that all the male inhabitants of her village had to be shot. On the main street of the village the Germans placed on the one side the men and boys and on the other side the women and girls, whom they thus forced to witness the shooting of the husbands, fathers, brothers and friends, as they turned the machine guns upon them. The

Germans have put women with children in their arms in front of themselves in their advances against their husbands, knowing only too well that the Belgians, brave as they are, could not fire upon their own wives and children.

The atrocities that have been published over here in the States are not only true, but are a very small part of the whole truth.

The courage of our people is wonderful in spite of their dire misery. It is well illustrated by a post card sent by a French Protestant prisoner in Germany, saying, "In spite of the awful anxiety I am keeping an unshaken confidence in God. I equip myself with patience. Nothing can discourage me."

A letter from my home a few days ago told of relief brought through food secured by contributions from the United States and Canada. When I visited the Belgian King Albert in Flanders, he asked me to express his deep gratitude for all that has been done by the American people to aid the war sufferers of Belgium. It is wonderful to see the spirit that prevails among the people and no amount of German oppression can put down the spirit of the French and the Belgian people. We are cast down but we are not destroyed. They have shelled our churches but the Church of the living God is standing more strongly among us than ever. The Protestant population of France and in particular in Belgium is small in comparison to the total population but they exert an influence greatly out of proportion to their numbers.

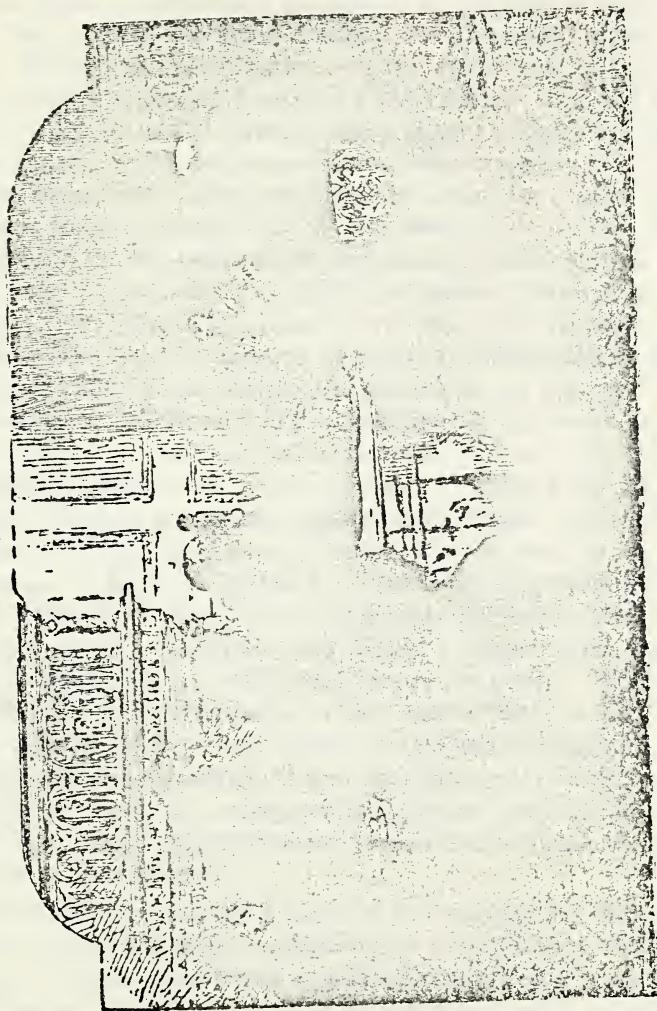
After victory and after peace, we want to make our countries safe for democracy. To protect them against the danger of reaction with superstitious Religion or of Anarchism with Agnosticism, we must give them the pure and simple Gospel and put them in personal relation with the Savior. For the moral reconstruction of our fear-stricken countries, we want men. And men of the real strong type are made only by the spirit which moulded our ancestors, the Huguenots. We mourn the destruction of the fine old Cathedral and from the artistic point of view the loss is irreparable; but our nations can live without Mediæval Cathedrals if we have many citizens built up by the Holy Spirit to be living the Temples of the true God.

HUGUENOT EMIGRATIONS

BY REV. JAMES I. GOOD, D. D., LL. D.

HE Huguenot emigrations began almost as soon as the Reformation began. The reason was that persecution began very early. The date of the beginning of the Reformation is commonly placed at 1517. Six years later William Farel, the reformer, had to leave France for his faith. He was preceeded by another reformer, Lambert of Avignon, who left 1521, though then not yet a full Protestant. In 1525 came the first considerable persecution, when Bishop Briconnet of Meaux recanted his Evangelical principles. As a result there was compelled to flee Prof. James Lefevre, who fled to Strasburg, Germany. Prof. Lefevre, formerly professor of the University of Paris, one of the leading French scholars of his day, was the first of all the reformers, for he published a work in 1512 on the Pauline Epistles, from which Luther got his formulation of the doctrine of justification by faith. Lefevre, however, soon returned to France and lived and died under the protection of the Evangelical Queen, Margaret of Navarre.

A little later, in 1523, Calvin was compelled to flee when the first general persecution broke out against the Protestants because of the nailing up of the placards. During the years 1523-1562 the emigration from France had been mainly by individuals or by families. It was in 1562 that the great emigrations began, when there came a lightning flash from a clear sky against the Huguenots—the grim prophecy of the future. In that year, 1,200 Huguenots were worshipping in a barn at Vassy, when the Duke of Guise fell on them with his troops and killed 60 and wounded 200. This led to the first of the eight wars of the Huguenots. (See my Famous Places of the Reformed Churches 281-7). A description of these would lead us too far afield. Suffice it to say that in connection with these wars, there were almost constant Huguenot emigrations, large or small according to the danger. Some of the Huguenots went back when the danger was over and



QUEEN MARGARET ENTERTAINING FRENCH PROTESTANT REFUGEES AT NERAC

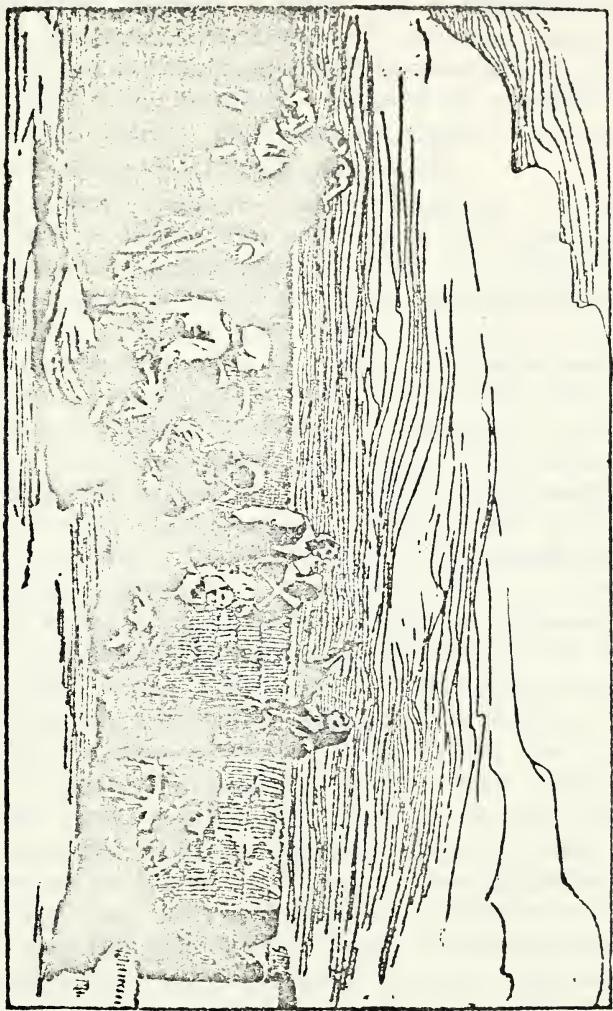
concessions were made by France to the Huguenots. In the midst of those wars occurred that event, that has ever since sent such a thrill of horror to the world, the massacre of St. Bartholomew, where many thousands of Huguenots lost their lives, among them the brave Coligny, the Huguenot leader and Peter Ramus, the philosopher, whose death was so terrible that one of his friends died at its description. Yet the pope issued a medal and TeDeums were sung at Rome in honor of the event. Of course, as a result of that massacre there was a large emigration. This continued in larger or smaller numbers for over a century up to the Revocation of the Edict of Nantes, Oct. 17, 1685, which suppressed Protestantism. As the result of that edict it is said that 500,000 Huguenots left France. But that day proved to be the most unlucky for France. She lost 100 millions in money, 12,000 soldiers, 9,000 sailors and 600 officers among them some of her bravest. She lost many of her flourishing manufactures, as many trades were ruined. French cardinals were obliged to apply to the Huguenot refugees for their red hats. Some parts of the kingdom were in a measure depopulated. From that day the fortunes of King Louis the Great, who aspired to be the conqueror of Europe, declined. That edict deprived him of all his Protestant allies, which he greatly needed to offset the growing power of Austria and Spain. Defeat after defeat came to him, until he finally had to sue for peace. While on the other hand, all this strength and wealth that he had lost, went to build up his rival nations, as Protestant England, the Netherlands and Germany. From that day on for about a century, the persecutions continued, to be ended early in the nineteenth century by the Napoleonic regime, when toleration was granted to Protestants.

Such in brief was the history of the emigrations that cost France between a half a million and a million of her best citizens. I have sometimes wondered what would have happened under Napoleon, if these Huguenots, many of whom were brave soldiers, had remained in France. He would undoubtedly have swept Europe with his armies, for he almost did so without them. But it is also a question whether, if they had remained in France, there would have been a Napoleon. For if the faith and democracy of the Huguenots had remained

in France, it is a question whether there would have been such a reaction into the French Revolution, which gave Napoleon a chance to rise.

Such is the brief history of the Huguenot emigrations. Now let us turn to the places where they went. I know you are most interested in their emigration to America. I trust you will produce much new material on that. My dear friend, the late Rev. A. Stapleton, D. D., in his excellent work on the Huguenots has gathered much valuable material. So has Parkman in his works and Rev. Charles W. Baird, D. D., in his "Huguenot Emigration to America." It remains for you to gather the material, especially for the Middle States which no one has yet done. There is a large field for you here. Your speaker has been for about twenty years an honorary member of the Huguenot Society of Germany, because of some chapters he had written on the Huguenots in his works. I would not refer to this honorary membership but as an encouragement to you. I have seen that society grow, until in my library I have perhaps forty volumes and pamphlets that they have produced, all very valuable on the Huguenot settlements in Germany. I hope that your society will also be very fruitful in this regard. I would perhaps suggest as one of the first efforts that you make be the preparation of a list of books and authors on the Huguenots of America. A number of valuable broschures, as on the Bertolette family, have already been published and there are others. There is also a good deal of material stored in the traditions of the Huguenot families that ought to be brought out before those, who have it, have passed away. There is a large field for your society in which I wish you great success.

As an introduction to work of that kind I want to give you this sketch of the Huguenot emigrations. What I want to do is to give you the setting of your Huguenot emigration in America. For it was only one among many. I want to call your attention to what, perhaps you have not noticed, that this Huguenot emigration became what was really a world-wide movement—one of the great movements of earth,—a movement that changed the character of continents as Europe and whose influence was felt world-wide. The emigration of your forefathers to America was only part of a mighty



HUGUENOT WOMEN IN THE TOWER OF CONSTANCE

wave that spread over the earth. And it is to be noticed that it was a peaceful emigratory movement; not like so many connected with war. It brought blessings instead of curses and destruction, wherever it went. Let us then look at these different Huguenot emigrations. There were mainly four lands to which the Huguenots fled, Switzerland, the Netherlands, England and Germany. From them, especially from Holland and England, they came to America. Let us take them up in turn and watch the emigrations.

Switzerland, being the nearest Protestant land to the greater part of France, received perhaps the largest part of them. Geneva was especially accessible. The fleeing Huguenots would wait until night in order to cross the last part of the French province of Gex. When they got to the river Rhone, on the other side of which was Switzerland, they would give a certain signal. Soon on the other side of the river a torch revealed the Genevese putting off a boat into the river. This soon brought the refugees to the Swiss shore, where they fell on their knees in thanksgiving, singing and praying to God. The amount of money raised by Switzerland was quite large. (See my "History of Reformed Church of Switzerland," pages 114-5). At Geneva a bourse was founded to supply money to the refugees. In 1713 one of the ministers of Geneva informed the town that 136 confessors of the Reformed faith, who had been sent to the galleys, had been liberated at Marseilles and would arrive at Geneva. When they came, the citizens, most of whom by that time were of Huguenot extraction, pressed hard upon them closely scanning their faces to find among them parents and relatives from whom they had been separated fifteen or twenty years. The emotion and joy was very great as these Huguenots from the galleys found wife and children at Geneva or learned whither they had gone in other lands. As this occurred they sang hymns and knelt and prayed. It was a most touching sight yet was often repeated at Geneva. It is said that about 60,000, some say 100,000, found refuge in Switzerland, but the number was evidently larger. And Switzerland, which has always been the asylum for all oppressed, is even so today, was amply repaid for her money and kindness. They became her best citizens. They brought new industries, especially

jewelry and silk. The watchmaking of Switzerland is a product. The blood of the martyrs is the seed of the nation as well as of the church. Those who came were the leaders among the Huguenots, the reformers, Farel, Calvin and Beza, the great generals, Duke Henry of Rohan and Agrippa D'Aubigne, the latter also the finest poet and satirist of France of his day. There were also the great printers, the Stephens, soon to become the great publishers of the classics: and the Elzevirs, though they later went to Holland, whose book printing is so perfect that if one of their books is found with blemish, it brings a high price.

But let us turn to the Netherlands. The Huguenots, who lived in north and northeastern France, found it easiest to escape across Flanders into the Netherlands. One month after the Revocation of the Edict of Nantes there were 5,000 refugees in Rotterdam. From Holland the Huguenots published the pamphlets that opened the eyes of the world to the enormity of the French oppressions. The response came in "a sea of pity and tears" from Protestant lands. In Holland, Prince William of Orange, the descendent of the great William the Silent, formed a league of Protestant nations against France. Holland raised large sums of money for the refugees. Even the Jews, thankful for having found a place of religious liberty in Holland, raised 20,000 dollars for the Huguenot refugees. Yes, even at Haarlem the Spanish and Portuguese Catholics though they were, gave 1,400 dollars to this fund. Some of the greatest pulpit orators went to Holland and also their warriors. Holland bloomed with manufactures that they built up. And France as the result of it saw Holland become the leading naval power of its day. It is said that 100,000 went to Holland but the number is doubtless greater.

Let us pause at Germany. How different the Germany of that day from this. Then Germany was merciful receiving these refugees with open arms instead of practising the inhumanities she is doing today. What is so remarkable is that the Prussia of that day is so different from the Prussia of today. The present Prussia dates from King Frederick the Great, the infidel king, who, with Austria and Russia, carved up Poland between them. How different the ancestor of Frederick the Great and of the present kaiser, Elector Frederick

William, the Great Elector of Brandenburg. He, too, was a great general, but he was not a brute like the present military ring in Germany. He never would have allowed such systematic cruelties as are practised by the Germans today. He was a gentleman and a Christian. Do you think he would ever have made an alliance with the Turks like the present kaiser? Never, he hated them as heathen. The most inconsistent thing that the present kaiser has done, has been that he, the official head of the Evangelical Church of Prussia and who frequently preached, should endorse a holy war by Mohammedans against those of his own faith. How is he ever going to answer before the Lamb on the throne at the judgment day for this? The Great Elector of Brandenburg would have cut off his right hand before he ever would have made such an agreement. No, he received all who were suffering and especially the Huguenots. His wife, the famous Electress Louisa Henrietta, was a Dutch princess and was a descendent of the Huguenots through William of Orange's wife. The Great Elector, seven days after King Louis XIV, of France, had issued his decree against the Huguenots, published his decree inviting all to come to his land and 20,000 came. All they had lost in France they regained in Brandenburg. They built up whole cities or districts as at Berlin, Halle and Magdeburg. They built up trades—they brought the trade of silk stockings. The Elector gave 100 thalers for first pair of silk stockings. Indeed Prussia is what she is today, at the head of the German states, largely because of the thrift and energy brought in by those Huguenots. To show his appreciation of the Huguenots, when their Marshal, Frederick of Schomberg, their greatest general, arrived, the Elector showed him the charges that Louis XIV had brought against them as a bad and troublesome lot of adventurers. And then he appointed him general in chief of his army ranking next to princes of royal blood. The Elector as soon as these companies of Huguenots arrived met them, strengthened their faith, kissed them, wept with them, prayed with them. The Elector said "I must sell my silver vessels before these people suffer want or are sent away."

The Elector found that like Abraham he was entertaining angels unawares. His edict inviting them was a master piece



ELECTRESS LOUISA HENRIETTA OF BRANDENBURG

of political sagacity for it filled his land with the best people of Europe. Yet his aim was not selfish. He did not do what he did out of policy, but out of pity. Instead of doing like the present kaiser, forcing out such piteous refugees from Belgium, the Great Elector, judging from the way he received all refugees, would have received them to his bosom. He would have rebuked the present kaiser just as he rebuked King Louis XIV, of France. It was the Huguenots that gave the fine culture to Berlin and greatly aided in the foundation of the Academy of Sciences there. Would that Germany today had a ruler like the Great Elector, so kind, who was the great defender of the oppressed everywhere.

Did Louis the Great deprive them of their homes? He offered them unoccupied houses, lands without taxes for ten years. Did Louis take away their positions? He gave them the same positions in his land. Did Louis destroy their great cathedral at Charenton, holding 7,000 persons? He built a cathedral for them in Berlin.

He named the aged Ancillon, who had lost his church at Metz, as his court preacher—yes, embraced him—an act unheard of by the Huguenots, for at the French court they were hated. A beautiful story is told, that having done this he asked Ancillon's son of six years who was with his father, "what he expected to be." His reply was that he had expected to be a minister like his father. But as he heard that 600 Huguenot ministers had lost their places he felt that he would not be needed and inclined to enter the army provided the Elector was willing. Charmed by his French naiveness the Elector replied: "No, I will not agree. Do you not see," he said to the boy, "the gray hair of your father, he will soon need your help."

Ancillon was so charmed by the Elector that he compared him to another Constantine and to a new Theodosius, having a king's soul with a priest's spirit. And this boy, who later wrote the "History of Brandenburg," compared the Elector to the heroes of Plutarch.

Other German states followed his example, notably Hesse Cassel. As a result industries bloomed. The Huguenots introduced silk and linen weaving, the weaving of silk and woolen stockings, hat and glove making. They founded tan yards and excelled in the smith, cutlery and jewelry trades. They

made looking glasses better than those of Venice and by their knowledge of mining diverted the copper trade from Sweden and the iron trade from France. They helped to lay the foundation of the Germany of today in her commercial and military success. It is said that sixty thousand came to Germany.

England also received many of the refugees, 40,000, indeed the richest of them went to England and Holland. Under Queen Elizabeth the Huguenot congregation of Canterbury numbered over 400, and since 1561 they have always worshipped in the crypt of Canterbury Cathedral. Even King James the Second of England, the ally of Louis XIV, and the supporter of the Jesuits, confirmed their rights in England, yes, issued an edict March 5, 1586, inviting them to come to his land. After the revocation 15,000 of them came to London as the Germans say blood-poor, poor as Job's turkey. They brought to England as to the other lands great commercial prosperity. The British owe to the Huguenots the famous oxtail soup. Most of the refugees were poor. Their wives used to go to the butchers and pick up the oxtails that were thrown aside as useless. But perhaps the most remarkable result was one too little noticed. To understand its significance it is to be remembered that just as in the awful Thirty Years War (1618-48), the Catholic powers of Europe had tried to weaken, so as ultimately to destroy, Protestantism; a similar danger threatened in 1688. King Louis XIV ordered the Palatinate in western Germany to be ravaged and 1,200 villages went up in smoke in midwinter. The Catholic powers, Spain, Austria and France were ready to strike. The first blow struck was at England, and France sent an army to help the Catholics dethrone William of Orange, who had come from Holland to assume the throne. But William of Orange had taken the precaution, when he came to England, as he did not trust either the military ability or the patriotic adherence of the British generals, to ask the Elector of Brandenburg for his commander, Duke Frederick of Schomberg, the best general in Europe. The Elector agreed to loan him. The result was that at the battle of the Boyne the Catholic army was defeated. France was defeated there by one of her own Huguenot generals, the Duke of Schomberg, though he was killed in the battle. That was bitter medicine for France to be defeated

by one of her own generals, but it was a just punishment. France, after that, was careful when she drove out the Huguenots not to include their great generals and admirals, lest they should fight against her. Thus France's greatest admiral of his day, Duquesne, was not compelled to leave even though he was a Huguenot.

The Huguenots also fled to other countries as Denmark and Sweden, yes even to Russia. They fled not only to Europe, (and here we begin to see that this movement was a world-wide movement), they fled to other hemispheres and continents. From Holland some of them went to the East Indies under the Dutch. Especially was Capetown and Cape Colony in South Africa a refuge for them. The reason why the Boers put up such a splendid fight for their liberties against Britain was due to the fact, that they were the descendants of two of the greatest fighting races of Europe, the Dutch and the Huguenots. One of the Boer generals was of Huguenot descent, General Cronje. The Huguenots also spread to our hemisphere.

Turning now to America I would remind you that there were two Huguenot settlements in the sixteenth century. The first was at Rio Janeiro, Brazil, in 1555. The first Protestant service French held in America was held there on May 10, 1557, by Rev. Mr. Richier. You will find an account of this colony in Baird and Parkman, also in the fullest account in my tract. "The Reformation and Foreign Missions." This colony was destroyed a few years later by the Portuguese, but it has the honor of having been the first Protestant Foreign Mission, and of having given the first martyrs for Protestant missions. The second Huguenot settlement was in Florida under John Rabaut in 1562 which was destroyed by Menendez and the Spaniards in 1565. There is also a third early date that ought to be remembered. In 1604 the first colony in Canada was led by Peter De Monts, a Huguenot, who settled at what is now Annapolis in Nova Scotia at the northern end of the beautiful landlocked bay of Digby. His star shaped fort is still shown there and in it a prison said to be almost as old as the fort. But later Huguenots were not permitted in Canada and you see what the French there have degenerated into in the present province of Canada around Quebec. You will

find an account of the Canadian Huguenots in Baird and Parkman. Baird also describes the Huguenot settlements at Boston, at Oxford, Massachusetts, in Rhode Island and at New Rochelle, just east of New York. But he stops there and there is where your work must begin. There is an interesting story about the Huguenots of New Rochelle, that as they had no church of their own they would go to New York to church. They would start Saturday night so as to get there by Sunday morning, then attend two services and get home late Sunday night.

In 1677 a congregation was organized at New Paltz in the Catskills. In 1687 a Huguenot Church founded in Charleston, South Carolina. South Carolina was the land much sought for by the colonists, both Swiss and French. A thousand Huguenots came there from Holland and 600 from England. They took up 360 acres of land and founded the French town of Jamestown in the Carolinas.

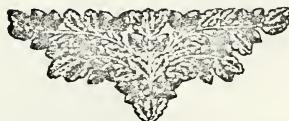
It is for you, while not neglecting other interesting phases of Huguenot history, to gather up the scattered strands of Huguenot history of our Middle States. In closing I want to congratulate you on your Huguenot ancestry. It is among the best blood of earth. The Huguenots exemplify the words of the poet:

Self reverence, self knowledge and self control
These alone lead to sovereign power.

The Huguenots were men of integrity, energy, economy and benevolence. "Honest as a Huguenot" became a proverb. A beautiful illustration of their reputation for honesty is told in connection with the Great Elector of Brandenburg. The Elector one day surprised his wife in the act of giving the crown jewels to a stranger. In astonishment he asked who the man was. She replied, "I do not know his name but I know that he is a Huguenot." That was enough. A Huguenot's word was as good as a bond. In Friedericksdorf, near Frankford, there has not been in the history of the church for 200 years one illegitimate birth. And it was their custom to give largely to benevolence. When they died they always left something to their church. The result is that in Germany there are a number of Huguenot churches whose congrega-

tions, having become German, have disbanded, but very considerable funds left by bequests to the church still remain. The only thing left of the church is its collections and legacies.

Such is the noble history of the Huguenots and such their great sufferings (for it is said that 200,000 died in wars, galley prisons and executions). The thought of what they were and what they have done should be an inspiration to you, their descendants as you keep fresh their memory in the meetings of your society.



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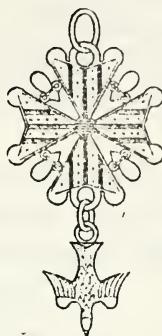
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